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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE V.

Minister. As we are, each of us, satisfied that the Scriptures abundantly ascribe all divine names, attributes, works and honors to the Father, you will not expect from me a formal proof of the fact. My object now is to prove that the Scriptures do in effect, ascribe the same names to the Son, and the Holy Spirit.

Parishioner. But not verbally and expressly.

M. I am now satisfied that they do not.

P. Do you admit, also, that the Scriptures ascribe many names &c. to the Father, which they do not ascribe to the Son, and to the Holy Spirit, considered as a distinct person?

M. Whether this is to be admitted, I am not fully prepared to say. But that several divine names &c. are, in the Scriptures, ascribed to the Father, which are not ascribed either to the Son, or Holy Spirit, I readily admit.

P. Are those names &c. peculiar to the Father? Do they, exclusively, belong to the Father, insomuch that they cannot with truth, or propriety be ascribed to any other being?

M. This, I cannot admit, as the admission would be a virtual acknowledgement of the superiority of the Father to the Son, and the Holy Spirit.

P. You cannot admit, then, that several divine names &c ascribed to the Father, are peculiar to the Father, because, if you were to admit the fact, the supremacy of the Father must be admitted. Does not this reason seem to imply that your attachment to your theory has an undue influence on your mind, and in your decision? But is this consistent with fair and ingenuous discussion? Can you be satisfied with it?

M. You seem disposed, Sir, to "condemn a man for a word." I do not hesitate to admit that the names &c. in question are peculiar to the Father, but not in such a sense, however, as to imply his superiority, either to the Son, or the Holy Spirit.

P. But if you admit that the Father is "the only wise God," the "only Potentate," that he "only hath immortality," that his "name alone is Jehovah," that "there is but one God, the Father," that he "only is good and holy," that he is "the Most High, and exalted far above all Gods," and that He "made heaven and earth, the sea and all that in them is." If, Sir, you admit all this, I see not but you must admit, that divine names &c. are so ascribed to the Father, as, unquestionably, to establish his absolute supremacy. I must ask you then, do you admit, or do you not, that these names &c. are exclusively ascribed to the Father? An unevasive and frank answer is expected.

M. I answer then, that I believe that some of them are ascribed, exclusively to the Father. But I am not satisfied that they are all so ascribed.

P. Why you should not be, you must yourself be the judge. But that all the divine names, which I have mentioned and many—many more of like character are, exclusively, ascribed to the Father, cannot, I am fully persuaded, be reasonably questioned; and that they unequivocally establish the supremacy of the Father is a fact, it seems to me, that can admit of no reasonable doubt. But if, as you may suppose, all the names in question are not ascribed, exclusively, to the Father, yet, as a part of them are so ascribed, according to your own concession, I see not how you can give them any reasonable construction, which would be available to the support of your theory.

M. Should I be unable to do this, yet, if I should produce conclusive scriptural evidence that Jesus Christ and the Holy Spirit are possessed of all divine attributes, my theory will, I think, be supported. This evidence I shall endeavor to produce in the first place in reference to Jesus Christ.

P. As you have heretofore expressed it as your belief that he is a complex Person, consisting of "a true body, a reasonable soul," and of a divine nature, I must be permitted to ask whether it is your object to prove that this same Person is possessed of all divine attributes?

M. Are you serious, Sir, in proposing so extraordinary, and, as it seems to me, impertinent question?

P. I certainly am very serious, as I wish clearly to understand you.

M. I say, then, that my object is to prove that the Person of Jesus Christ is possessed of all divine attributes.

P. By this, am I to understand that your object is to prove that all divine attributes belong as well to the body and "reasonable soul" of Jesus Christ, as to his divine nature?

M. You do not suppose, Sir, I presume, that I believe humanity is, or can be divinity!

P. I know not how to suppose so; Yet I do not know what to suppose, if you do not believe humanity to be divinity; for you are about to attempt to prove that the Person of Jesus Christ, which you believe to be partly human, is, nevertheless, completely divine,—possessing all divine attributes.

M. In saying that the Person of Jesus is possessed of all divine attributes, I was, I believe incorrect. I ought rather to have said that his divine nature is possessed of all divine attributes.

P. By his divine nature, do you mean a divine soul or spirit?

M. What else could I mean? My meaning, I should think, must be very obvious.

P. Do you suppose that this soul or spirit of Jesus Christ is completely, and independently divine?

M. If it were otherwise, it could not be possessed of all divine attributes.

P. But if this be the character of Jesus Christ, must he not be completely and independently God?

M. Possessed of all divine attributes, he cannot be otherwise than God in the highest sense.

P. Is there, in this sense, any other God?

M. I am apt to speak incautiously. I ought to have said, that Jesus Christ, considered as united to the Father, and to the Holy Spirit, is God in the highest sense.

P. Independent then, of this union, Jesus Christ is not completely God, or God in the highest sense.

M. This, I have not said.

P. In direct terms you have not. But you have said, I think, that which is equivalent to it. But if you have not, I must be permitted to ask—whether you do, or do not believe that Jesus Christ, independently of the union in question, is God in the highest, or supreme sense?

M. I believe that he is possessed of all divine attributes, and that, therefore, he is God. I do not however, believe that he is the one God; but that the one God consists of the Father, the Son, and the Holy Spirit. I know not how I can give you a more satisfactory answer.

P. Your object, then, is to prove that Jesus Christ is but a component part of the one God.

M. This, Sir, I do not allow. I believe that Jesus Christ is God, and in the highest sense; yet I cannot contemplate him, in this character, but as in union with the Father, and the Holy Spirit; which union I believe to be inseparable.

P. Your object, then, cannot be, I should think, to prove that Jesus Christ, separately considered, is possessed of all divine attributes; but that he possesses these attributes, in connexion or jointly with the Father and the Holy Spirit. If this be your object you will unquestionably make it evident that all divine attributes are to be found in or about your supposed trinity or triune God; for it embraces the Father, who is, undoubtedly, possessed of all divine attributes. Should you so avail yourself of this fact, as to say that the Scriptural ascriptions of divine names to the Father are equally applicable to the Son, and Holy Spirit; you will, probably, in your own estimation, attain your object. But I hope you will not have recourse to so pitiable an expedient—an expedient, which I must regard as trifling with a subject far too serious to be trifled with.

M. You need not be apprehensive, Sir, that I shall have recourse to the expedient you mention, for, notwithstanding I cannot distinctly contemplate all divine perfections as belonging to Jesus Christ, but as united to the Father, and the Holy Spirit, yet I believe that they belong to him personally. I believe also that the same attributes belong, personally, to the Father and the Holy Spirit; and yet I believe that these same attributes, and no more, belong to the one God. These things, I frankly confess, are mysterious. How they can be, I know not. I shall therefore make no attempt to explain them.

P. They are, indeed, very strange things, utterly beyond both my comprehension and belief. But as it is your object to prove that all divine attributes belong to Jesus Christ, personally considered, I will urge no further inquiries, at present, respecting the strange things you have brought to my ears; yet I must be permitted to make some further inquiries respecting the personal character of Jesus Christ.

As you have expressed it as your belief that the person of Jesus Christ comprises both a human and divine soul, I have to ask—whether these two souls are inseparably united, insomuch that we cannot speak or think of his person correctly, but in this united character? or, whether each of the souls is essential to his Person?

M. I believe, Sir, that Jesus Christ is possessed of two souls, one human, the other divine—that these souls are inseparably united, and constitute his Person, or personal character, so that he may with propriety be called God and man, according to the "Assembly's Catechism."

P. But if Jesus Christ, as to his Person, may with propriety be called both God and man, does it not follow that when he is called God, his human, as well as his divine nature, is intended, and that when he is called man, his divine, as well his human nature is intended? I see not how those conclusions can possibly be evaded, if the Person of Jesus Christ be both human and divine—both God and man; for, surely, whatever is said of his Person, must be said of his whole Person.

M. Should I admit your conclusion to be correct, what will you infer from the admission?

P. I must infer that you give countenance to language, which appears to me very strange and extravagant. I must also infer that the properties of the human soul belonging to the Person of Jesus Christ, are the properties also of his divine soul, and that the properties of the divine soul belonging to the Person of Jesus Christ are the properties also of his human soul.

M. These conclusions, I can by no means admit. They involve a gross absurdity.

P. That they do involve a gross absurdity, is very apparent. But if your speculations respecting the Person of Jesus Christ be correct, the conclusions, absurd as they are, must, nevertheless, be admitted. And of this, I wish to convince you.

M. Your wish, Sir, must be fruitless. It can never be realized.

P. Perhaps so. I will, however, attempt to carry it into effect. In order to this, let me ask—does more than one Person belong to Jesus Christ; or, is Jesus Christ more than one Person?

M. He possesses more than one nature, or one character.

P. You cannot suppose, Sir, that I can regard this, as a pertinent answer to my question. Let me have a candid, and undisguised answer, if you wish me to believe that the discovery of truth is your object. Whatever you may say, that has the appearance of evasion, or shuffling, I can construe neither to your own advantage, nor to the advantage of your cause.

M. I will say then that Jesus Christ is but one Person consisting of two natures—human and divine.

P. Does any attribute belong to Jesus Christ, which does not belong to his Person—his whole Person?

M. Whatever attribute belongs to Jesus Christ must belong, unquestionably, to his Person, as his Person is but a synonymy for himself.

P. When all divine attributes, then, are ascribed to Jesus Christ, they are, of course, ascribed to his Person—his whole Person; so that according to your own concession they must belong, as well to his human, as to his divine nature;—as well to his human, as to his divine soul. Hence it follows that, if your theory be correct, the humanity of Jesus Christ is divinity—his human soul, a divine soul.

M. "Angels! Ministers of grace! defend us" from such a conclusion. If not wantonly impious, I must be permitted to say that it is consummate nonsense.

P. I am not disposed, Sir, to contradict you. I have only to request that you would make a right application of what you are pleased to call by names, which might, perhaps, for your own cause, as well have been omitted.

My conclusion, whether it be consummate nonsense, or otherwise, is, I most seriously believe, the legitimate and necessary result of your belief respecting the Person of Jesus Do you not believe that this Person is both human and divine, or that it consists, of a human and divine soul? that this Person is, numerically, but one? that this one Person is Jesus Christ himself? and that whatever attribute belongs to Jesus Christ, belongs to his Person? All this, I have understood you to acknowledge, as your belief. If I have misunderstood you, I wish to be corrected.

M. You have rightly understood me, Sir, but how you could draw your monstrous conclusion from this, my belief, I have yet to learn.

P. To my mind it is too obvious not to be seen and clearly understood. But as it is not so to yours, I will endeavor to exhibit it in a clearer light. If Jesus Christ, or the Person of Jesus Christ is but one, must not an attribute belonging to that one Person, really and truly belong to that one Person?

M. You cannot suppose, Sir, I can believe that an attribute, belonging to a Person, does not belong to that Person?

P. A more direct answer would be more satisfactory.

M. I will say then, that an attribute, belonging to the one Person of Jesus Christ, or belonging to Jesus Christ, who is but one Person, really and truly belongs to that one Person. Is this answer satisfactory?

P. It is—and I infer from it, that, if all divine perfections belong to this individual Person, that portion of the Person which you suppose to be human, must be divine. You, surely cannot, with the least shadow of propriety, aseribe complete divinity to an individual Person, if that Person is not completely divine. by ascribing, therefore, complete divinity to the Person of Jesus Christ, you virtually acknowledge that his Person,—his whole Person is divine. In other words—you convert, or do what you can to convert his humanity into divinity. Nor is this all.—Another inference is to be drawn from your concession, which must, I should think, be much more appalling to your theory, as it ascribes all human attributes to the Person of Jesus Christ, or a perfectly human nature. Now as Jesus Christ is, numerically, but one—one Person, does it not necessarily follow that, if all human attributes belong to the Person of Jesus Christ, his Person must be perfectly human, his supposed divinity, notwithstanding! You may say, if you please, that my inferences are of a contradictory character, absurd, impious, nonsensical, monstrous and shocking, and, without any apprehension that I shall gainsay or oppose you. But I do not hesitate to say that I most seriously believe that my inferences, however contradictory and monstrous, are nevertheless the legitimate and unavoidable result of your theory. Nor do I believe, that you, Sir, or any other man can vindicate your theory from this imputation, weighty and momentous as it is. You may say, also, that I have grossly misrepresented the theory, embraced by Trinitarians, and that it embraces no such monstrous absurdities, as I have ascribed to it. Should you say this, I must be permitted to correct your mistake by mentioning a few of the many representations made of Jesus Christ by a distinguished Trinitarian writer. Speaking of Jesus Christ he says—"Is it not wonderful that the same Person should be the Creator, and yet a creature! —that the Father of eternity should be born in time?—that the mighty God, should be a weak babe!—that the virgin's womb should contain him, whom the heaven of heavens cannot contain!—that he, who had both father and mother, should have neither father, nor mother—that the Wisdom and the Word was an infant, that could not speak a word?—He was omnipotent, and yet weak! infinite, and yet finite! invisible, and yet was seen! immortal, and yet did die! a most spiritual being, and yet had flesh, and blood, and bones!"

All this, Sir, and much more of similar character is said of Jesus Christ by Trinitarians of high reputation for learning and piety; and all is received as unquestionable truth by their devoted followers. Nor do I believe that you, or any other Trinitarian of your stamp, can be sound in the Trinitarian faith without admitting that all this is true. But what more could any man say of the character of Jesus Christ, who wished to burlesque, and bring his Person and religion into contempt? Such a representation of the Founder of our holy, and consistent, and simple religion, with other repulsive corruptions, which have been foisted into it, has, I verily believe, given rise to much infidelity, bitter contention, implacable animosities, cruel persecutions and relentless murders in the Christian world. Most earnestly, then, do I entreat you, Sir, to look at this subject; to consider it well, and to receive from it salutary instruction.

M. While I thank you, Sir, for your serious, and I presume, well meant admonition, I must use the freedom to say that I consider the representation you have made, of the character of Jesus Christ, as I understand it, to be very considerably incorrect. Nor can I subscribe, or give my assent to it.

P. I am glad to hear you make this declaration of your dissent, as it encourages me to hope that you will, ere long, see the necessity of abandoning the Trinitarian theory, both root and branch. But I am sorry you should think that a misrepresentation has been made of the character of Jesus Christ, according to that theory, as it may retard, if not prevent your belief of what I regard as precious and important truth.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS. NO. 7.

(*Concluded.*)

Let me ask, do not our duties go beyond the chapel door? Is one hour, or two hours spent there on the sabbath, fulfilling the just command of him who said "Feed my lambs?" The first object should undoubtedly be to secure the affections of our pupils. This cannot be done by seeing them only two hours in 168. No. We must see them at home, among their friends and playmates, compare their Sunday garb, with their every day one, and see which suffers by comparison. It is at home that the teacher gains a true insight into the character of his pupils. If possessed of any penetration, he can likewise discover under what influences and disadvantages they live at home. And why will you not visit them? You say to me "I have nothing in particular to say, the children are at school constantly, and I shall be thought an intrusive visitor." If you have not yet experienced this, go until you do: and I venture to pledge myself that you will make more visits, than you have ever yet attempted. It is one of the few cases, in which the experience of others will not avail us. We must see and judge for ourselves. So far from being considered an "intrusive visitor," how often are you hailed with delight, "our Sunday School teacher!" and the best chair made ready for you. Teachers, some and I hope all of you have experienced this; you have often seen the smile of pleasure, which beamed on many a face as they silently crept behind the door, or secreted themselves in some low unmolested spot. Perchance they may venture to your lap, and silently watch your countenance while speaking with their parents. Think you, they know not your motive or interest?

Some time since having occasion to make some visits at the north part of the city, we accosted a child in the street, who we found did not attend Sunday school. We requested her to show us her home. She led us into a wood shed through what was called a house. At length we arrived at a decent looking place. We asked her sister who had the care of her, if she should like to have her go to the Sunday school? She was willing, and turned to the child to ask her consent. The child immediately burst into tears, and it was a long time ere we ascertained the cause of those tears; she at length told us, "she was ashamed to go to school, because she could not read" We asked her age, 12 was the reply, and yet she did not know the letters! We finally prevailed on her to say she would go, as there was a little girl in the same neighborhood who would go with her. We did not see her the next Sunday, and it passed over, and the circumstance was forgotten, or only remembered to awaken sympathy. A few weeks since at one of our lectures, I was accosted by a little girl, who asked me when I was coming to see her. See you? I repeated, not recognizing her, why do you ask me that? why do you wish me to come and see you? She then said to me, was it not you in company with —— who called at our house when we lived in S—— street?—When reminded of that circumstance, I remembered it. The tears stood in her eyes, as she said "do come and see us soon? mother wants to see you, and she will thank you for coming, and do try and come when I am at home!" Upon inquiry I found she had entered school soon after our visit, through some indirect influence, and was improving rapidly. She now attends a day school, and reads tolerably well. This all transpired in the course of three or four months. Were we not amply paid for our visit, even our visits through the winter? I have since been to see her mother, and found it evne as the child had said; she was thankful to us for our visit. The circumstances attending this incident, will never be forgotten either by teacher or pupil, nor is this the only instance in which many of our visits and requests have been attended to, though dormant for a while, and as we feared forgotten.

The explanation which we lately heard of that passage "suffer little children to come unto me and forbid them not," must be too fresh in our memories to be forgotten; conscience must whisper kindly—heed it—pay attention to it—neglect it not as you value your happiness —Our duties have assumed a more binding character since that evening. They now appear more important, for we all wish to prove what was stated at that time.† It cannot be done but by extra exertions—let not the wintry blast, or the driving snow, chill the ardor and warmth of our hearts.

† The immense good that could be effected if proper consideration was given to the importance and responsibility of that office, which prepared the immortal soul for its happy destiny.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXIII.

WHO SHALL BRING US INTO THE STRONG CITY?

What is the condition of man in the present world? Is it such as to inspire him with confidence, or such as to damp him with despondency? Has our Creator, after introducing us into being, abandoned the mysterious work of his hands? After forming us in his own image, and breathing into us the breath of life, has he consigned us to unavoidable blindness and hopeless ignorance? Has he afforded no capacity, no opportunity of obedience and improvement, no opportunity of reaching the strong city?

To questions and inquiries like these, let us devote a few moments' attention. We shall find, I am persuaded, that the Most High has not only revealed the strong city of immortal life, but has granted us a conductor to its glory.

1. Yes,—the discoveries of the Bible afford an impressive representation of human nature. They are eternal realities, immutable principles, and as much in harmony with universal experience, as the fruit of divine foreknowledge. In these discoveries, you perceive the difference between human and divine, between man and his Maker. What man proposes, is some wild scheme of doctrine or practice, a vain oblation, unprofitable waste, and a sacrifice of cruelty. What your Maker prescribes, is simple, rational, and salutary,—justice, mercy, humility, rectitude of heart and hand, tenderness of disposition, and humble piety.

In every period of the world, the same principles have prevailed. God has required, as preparatives for his strong city, a pure heart, devout affections, unreserved obedience, a reasonable service; but the belief, worship and manner of life, most congenial to man, have too often been imposing, mysterious, and irreconcileable with the simplicity of the gospel; full of parade, ostentation, and outward observances.

Allow me to adduce a single illustration.—The dark ages, the crusades, the holy wars, of these you all know something: they are familiar to your mouth and your ear. At that superstitious period, what were esteemed the privilege and glory of a Christian? Quite the reverse of what the prophet declares, doing justice, loving mercy, and being humble in walking with God. The privilege and glory of a Christian consisted in a pilgrimage to the Holy Land; in reconquering Jerusalem; in recovering from the power of the Saracens the Sepulchre of Christ. These were esteemed the high aim of perfection.—Conquest was glory; Death the crown of martyrdom.

This conquest of the holy city, this recovery of the sepulchre of Christ, you now believe, commenced in the ambition of the Few, and was accomplished by the fanatic enthusiasm of the Many. You now perceive their delusion. But while you say this with a feeling of superiority, you ought to be humble under the consideration, that many, many delusions are still abroad, and almost of equal magnitude. The same dark power is working upon the same materials; and you ought not to wonder, if effects substantially the same are produced.

You have a pilgrimage, a holy land, a strong city, before you,—which are no delusion, but sublime realities. Glorious things are spoken of thee, O city of God. You profess to be the followers of Jesus, your conductor to salvation. This pilgrimage you are invited to commence. Your time of arrival you are commanded to keep in your undiverted view. All confidence and hope you are allowed to repose in your heavenly Father.

2. So far, perhaps, the Christian community are agreed; but when you are disposed to begin your journey, to take the first steps, if you ask different classes of Christians the way, you will assuredly receive different directions. The greater number inform you, with a very edifying confidence, that they are themselves in the narrow path which leads to life, and that you have nothing to do but pursue the same course. Here you become embarrassed; one persuading you to turn off to the right, another persuading you to the left, and a third recommending that you wait for supernatural guidance. Some, it is evident, must be erroneous; and none can produce any claim to infallibility. In whom then will you confide? Who shall bring you into the strong city?

In a case something similar, the voice of inspiration has proclaimed: When men shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? To the law and the testimony: if they speak not according to this word, it is because there is no light in them. The way of salvation is revealed with sufficient clearness. Isaiah calls it a highway, the way of holiness; and he adds, that wayfaring men, though fools, shall not err therein.

Reader, the highway of holiness leads to the strong city; and the conductor whom God has sent you, is the Savior of the world. Upon this path Jesus Christ has shed the illumination of heaven; and all who come to him, and accept the privilege of being his followers, he promises to lead to the mansions of his Father's house, the strong city of eternal life. Would you share this glory? Welcome, before it is too late, the privilege now proffered to your acceptance.

[From the Gospel Banner.]

CHRISTIAN ATONEMENT.

Much has been written, and much more has been said, by Christian divines and others on the doctrine of Atonement. It is urged as a very important article in the Christian faith, and that with great propriety; for on a correct understanding of this leading article in the system of Christianity, depends the hope we entertain for our future and eternal felicity. A mistake on this momentous subject is calculated to destroy our peace by impairing our confidence in God as our heavenly Father and unchanging Friend, and darkening the prospects of a future state with an impenetrable cloud.

The most common notion of atonement which has prevailed for centuries, is, that it is vicarious. Hence it is believed and taught, that Jesus Christ, in order to make a proper atonement for sin, and open a way by which rebellious man could be saved from the impending and justly merited wrath of Jehovah, suffered in room and stead of the sinner; that he most benevolently, and in the fulness of divine pity, stepped in between the guilty victim of eternal vengeance and offended justice, and received in his sinless body that which was due to the transgressor for his sins. Dr Watts, who was in the former part of his life a believer in this doctrine, expresses it thus:

"I was a rebel doomed to fire,
Doomed to endure eternal pains;
He, on the wings of swift desire,
Assum'd my guilt and took my chains."

And again—

He quenched his Father's flaming sword
In his own vital blood!"

By this compassionate act of the blessed Jesus, it is supposed the wrath of the Creator has been appeased, and a consistent way opened by which he can extend pardon to his erring children, and finally save them with an everlasting salvation. And this, many say, is their only hope of heaven.

Now to us it is perfectly plain that this doctrine exhibits the character of the Eternal Father in a light totally at variance with that of the Son; for while the Son is represented as full of compassion and mercy, the Father is filled with indescribable wrath, which nothing could remove short of the death of his beloved Son. Moreover, if it does not represent the Divine Being as capricious and changeable, we confess we do not know what would.

It would be an easy task to point out the monstrous inconsistencies and glaring absurdities involved in this view of the doctrine in question; but this is not our design in this article. It is our object to point out the true doctrine of Christian Atonement, and to notice some of the benefits which result to the mind rightly instructed concerning it. The word atonement occurs only once in all the New Testament; and it seems unaccountable how any such doctrine as we have adverted to could be drawn from the passage or the connection in which it is found. The reader is requested to turn to Rom. v. 2, and read as follows:—"And not only so, but we also have joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." No mention is here made of any wrath or vengeance of the Father being pacified or satisfied by the Son; but the farthest from it possible is the language of this inspired Apostle. At the sixth verse, he says —"For when we were yet without strength in due time, Christ died for the ungodly." And in the 8th verse he further says—"But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." The love of God to mankind, even in their sinful state, is here alleged as the reason of the coming and death of Jesus Christ. No change needed to be wrought in the divine mind, which indeed would be an impossibility. God was always love, and his tender mercies were always over all his works. After establishing this consoling doctrine as the foundation of Christian hope and joy, the apostle deduces an important argument therefrom in favor of salvation—"Much more then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Then follows the verse first quoted concerning the atonement. It is evident that the word "atonement," as here used by the Apostle, is synonymous with the word 'reconciliation.' And it is furthermore evident that the believing Christians had received it, and not that God had received it in consequence of the death of Christ.

This, in our apprehension, is the true, scriptural doctrine of Christian Atonement; it is indeed a most glorious doctrine when rightly understood; and to be understood in full it must be felt in the heart. It must be interwoven with our Christian experience, and have an influence—a holy influence—upon our affections, disposing us to love God with all the heart, and to delight in his service as our chief good.

When we are saved from our sins, "quickened together with Christ," translated from the "kingdom of darkness into the kingdom of God's dear Son," we have then "received the atonement" and "joy in God through our Lord Jesus Christ." All that is implied, in the scriptures, by salvation through the medium of Jesus, is embraced in that atonement which the true Christian experiences when he is brought into a state of reconciliation to God, to His laws and government, and to all the dispensations of His holy hand; and this makes the doctrine one of the most interesting and salutary of any revealed in the word of God. When thus understood and felt, fear is driven from the heart, and we trust in the paternal and everlasting mercy of our Father in Heaven, who hath "loved us and sent his Son to be the propitiation for our sins."

[From the Eclectic Review.]

CRITICISM ON LUKE XV. 7.

"There shall be joy in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."

The Jews, it would seem, from their own writers, were accustomed to divide "just men" into two sorts. They that had been sinners but had repented and become new men, they acknowledged to be "just men," in comparison with the wicked and with what they had been before. But they who had not been sinners or particularly faulty or vicious men, but had led a fair course of life (like the young man in the Gospel who according to his own account had kept all the commandments from his youth,) they accounted good or holy men, perfectly just men. In illustration of this arbitrary distinction, Lightfoot refers to a custom which obtained among them at the feast of Tabernacles, while the temple stood, for some of the elders and grandees of the nation to meet at night in the temple and sing such songs as these, which certainly savored more of self-flattery than devotion. Some of them sang this, "Blessed be my youth which hath not shamed my old age." These, say they, were good and holy men, and had been men of good words from their first sprouting or growing. Others sang, "Blessed be my old age that has made amends for my youth." These latter, they said, were men of repentance, and they greatly undervalued this latter class compared with the former. Now it is plain that if the self-righteous Jews made these distinctions, and established such a scale of degrees among themselves in estimating their personal worth, and even undervalued those of their own body who are called men of repentance, they would be likely to treat with the utmost contempt, those whom they deemed publicans and sinners, which accordingly they did. This was the spirit rebuked by our Lord. The publican was at best, according to their theory, a "man of repentance," and was despised by the Pharisee who deemed himself a perfectly just

and righteous man, his whole devotions consisting in a strain of self-exultation, and his prayer, if prayer it could be called, being drawn up in the spirit of indictment against his offending brother, "God I thank thee," &c. &c. The parable of the Prodigal is framed upon the same principle. The elder son disdains his returning brother as a "man of repentance," and arrogates to himself superior worth, exactly characterizes the self-sufficient Pharisees whose sentiments he embodies, and whose supercilious language he employs. In these exquisitely constructed apalogues, our Lord reasons with them upon their own assumptions; supposing, not granting, they possessed the goodness to which they laid claim; and suggests that if they were as perfect as they presumptuously assumed to be, they would have no reason to complain that a greater sinner was pardoned upon his repentance, but ought rather to rejoice as God and angels did over every triumph of religious principle in a sinful world. But he crushed their own fancied fabric to the dust, by asserting that the conversion of one such sinner as they held in scorn was of far higher account in the estimation of superior beings, than the feigned and defective moralities of a hundred such outwardly sanctimonious, but really hypocritical men, as many of them were. "There is joy in heaven over one sinnner that repenteth, more than over ninety and-nine just persons, (such as they affected to be,)who need no repentance." It might have been rendered not "*more than*," but "*rather than*;" just as in another parable the publican is said to go down to his house justified, "*rather than*" the other. Thus did our Lord effectually vindicate his own line of procedure in seeking the lost; rescue from contempt in all ages the subject of genuine repentance, and hold up to deserved censure those arrogant pretenders to excessive sanctity who, locked up in selfishness and pride, professed to be shocked and scandalized at the mercy and condescension displayed by the Redeemer of the world, toward penitent and recovered transgressors.

[Extract from the Christian Intelligencer.]

WESTMINSTER ASSEMBLY.

The parliament which met in 1640, summoned by Charles I, which has been so celebrated in the history of Great Britain, is usually called the long parliament. From their first convocation, they evinced that they were not likely to be more subservient to the views of the crown, than their predecessors had been. As the most violent oppressions of the people had been, in relation to the church, on this quarter, the Commons, as the representatives of the people, thought themselves bound to interpose for their protection. Petitions from hundreds of thousands of persons of the conflicting religious parties were presented to the parliament. They besought the king to call together an assembly of the most learned and upright ministers of England, of the different denomimations, to consult on the best measures for advancing the moral and religious interests of the kingdom. With this request the king perseveringly refused to comply. At length, despairing of his concurrence, the parliament took measures for calling one in their own name, and for that purpose they wrote letters to the knights and burgesses, of all the counties, requesting lists of the persons best qualified. From these lists they selected one hundred and thirty-one divines, to which they added ten lords and twenty commoners, with equal privileges of debating and voting. Ninety-six English divines attended. A great proportion were advocates for Presbyterianism. A number of the most learned Episcopalians were invited, among whom were Archbishop Usher and Bishop Prideaux; but only a few attended, the king having declared against the convocation; and the episcopal clergy had entirely deserted the assembly, before the covenant was brought in, so that the establishment was then left without advocates. The Independents or Congregationalists, constituted a small number at first, but increased during the session of the assembly. Unquestionably the best talents and learning were selected to form the assembly of divines. The members of parliament had access to the best sources of information, and they had every inducement to select the rarest talent of the kingdom. The assembly of the church of Scotland on her part would not fail to put in requisition the best intellect at their command. The members of the Westminster Assembly had generally availed themselves of all the aid which the literary institutions of the day could afford them. The greater part of them were men of profound erudition, men who laid under contribution all the treasures of ancient and modern literature, for the illustration of the holy scriptures, in the originals of which they were deeply versed. Dr Twisse, the prolocutor, after having gone through the usual course of study, at Westminster school, at the age of eighteen entered Oxford College, where he prosecuted with intense application, his studies for sixteen years together, before he was licensed to preach the gospel. Here was the celebrated Dr. Lightfoot, one of the greatest oriental scholars of the age; and the learned Seldon, a lay member, who, by his vast skill in oriental learning and Jewish antiquities, frequently silenced the most able divines. The names of Gataker, Greenhill, Arrowsmith, Bishops, Reynolds, and Wilkins and others, will ever be conspicuous among those who were most influential in the affairs of this venerable body. Baxter, who knew most of them, says: "they were men of eminent godliness, learning, ministerial abilities, and fidelity; and being not averse to being one of them myself, (says he,) I may the more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidence, the christian world, since the days of the apostles, had never a synod of more excellent divines, than this synod and the synod of Dort.

As before stated, the assembly was opened on Saturday, July 1st, 1643, with a sermon by Dr Twisse, the prolocutor; both houses of parliament being present. They adjourned to Monday, when certain rules and regulations were drawn up and agreed on. The assembly being now ready for business, the parliament sent them an order to review the thirty-nine articles of the church. More than two months were spent in debating upon the first fifteen articles, and the result was only two changes in the ninth and eleventh. In this stage they called in the aid of the Scots, who stipulated an uniformity of religion and church government between the two countries. The Scotch Commissioners were the Rev. Messrs Alexander Henderson, George Gillespie, Samuel Rutherford, and Robert Baillie; and ruling elders, Lord Maitland, the Earl of Lowden, and Archibald Johnston. They were introduced into the assembly, Sept. 15th. After much debate, the solemn league and covenant, which had been drawn up in Scotland, passed the assembly, with some slight amendments, was ratified by both houses of parliament, and by an order, dated Sept. 21st, was printed and published. It was the object of this solemn compact to remove episcopacy, and to unite the three kingdoms of England, Scotland, and Ireland, in defence of civil liberty, and the maintenance of the reformed religion; taking the kirk of Scotland as a model of the greatest purity in doctrine, discipline, and worship. About the middle of July, 1646, when the discipline of the church had been established on a Presbyterian basis, it was moved to finish their confession of faith. The English divines would have been content with revising and explaining the doctrinal part of the thirty-nine articles of the church of England, but the Scots insisting upon framing an entirely new system, the assembly drew up the Westminster confession; and the parliament, after a thorough examination of the several articles, agreed to its doctrinal part, and ordered it to be published, June 20th, 1648, for the satisfaction of the foreign churches. While the confession of faith was under discussion in the assembly, committees were appointed to reduce in the form of catechisms, one larger, for the purpose of a public expositor in the pulpit; the other smaller, for the instruction of children, in both of which, the articles relating to the church discipline were omitted. The shorter catechism was presented to the House of Commons on the 5th of November, but the larger, by reason of marginal references to scripture, which the house desired might be inserted, was not ready till the 17th of April, 1648, when the house ordered six hundred copies to be printed for the service of the members, and having examined and approved it, they allowed it to be printed by authority, for public use, Sept. 15th, 1648. The chief business committed to the assembly now being finished, the Scotch Commissioners took their leave.

ENCOURAGEMENTS OF THE SUNDAY SCHOOL TEACHER.—*Closing Remarks.*

When prone to yield to discouraging reflections in view of our success as teachers, may it not be well for us to bring to mind the example of Him from whom we have learned to engage in this duty? For the same purpose for which we do, or should put forth our feeble efforts, he laboured, and toiled, and endured unwearedly, with no other earthly consolation than the sympathy and affection of a chosen few, amid persecution and suffering. Conscious that he was doing his Father's will, with the support of His approbation, he went patiently onward through the trials and dangers of his life to reveal to us, and to others through us, the glorious hope of an unceasing existence with Him whose wisdom and strength is sufficient for those who seek them of him. Shall we be discouraged with such an example, with such duties, and such promises as he has set before us?—*Monitor.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 28, 1835.

PRISON DISCIPLINE SOCIETY.

We adverted last week to two topics in the Tenth Annual Report of this Society, namely, Provision for Poor Lunatics, and Imprisonment for Debt. The next subject is the

CONDITION OF PENITENTIARIES.

This is the name here given to State Prisons, a name indicating what every prison should become. So far as good management, under rules founded in humanity, and with provisions for moral and religious instruction and regular occupation, can make prisons not merely places of hopeless confinement for a term of years, but of reformation also, one of the great ends of punishment is answered; and the convict is finally released, not again to prey upon society, but to perform a part of its duties. Too long the released prisoner has been treated as a person disgraced beyond remedy. He has not only felt, but has been made to feel that he is an outcast; no confidence has been extended to him, and he has again offended against the laws under the expectation of finding, and willing to find, a second time, the same home that had before been provided for similar crimes. But reformation has now come to be considered a less romantic experiment than in former times; and we regret to find, that notwithstanding commendable pains is taken in most of the state prisons to impart both common elementary school instruction and moral and religious instruction while in prison, little effort is made to learn the future condition of those who are discharged from its walls.

The superintendent of the prison of Vermont says there are several cases where the convict has acknowledged his obligations for religious instruction and moral improvement, and left the prison with a determination to lead a good life. The chaplain of the Connecticut prison says that "no special means have been used to learn the conduct and character of individuals after they have been discharged from prison; but from information frequently incidentally received, there is reason to believe that, in a majority of instances, they are decidedly improved." There is nothing more satisfactory than this in the accounts of any of the State Prisons, except in that at Auburn, N. Y.; and why there have not been greater exertions made to find out the permanent results of the moral and religious means used in the penitentiaries, we cannot tell. It is, in our opinion, a matter of great importance, and searching inquiries of that kind would be beneficial both to the discharged prisoners and to the public, at once manifesting and exerting an interest which could not fail to be salutary.

We are highly gratified with the results, particularly recited, in regard to the Prison at Auburn. They show an extent of reformation truly encouraging; and especially so during the year immediately preceding the Report of the Prison Discipline Society. "Several hundred letters of inquiry, says the Report, have been written concerning discharged convicts during the last year, and 288 answers received, which, together with letters before received, amount to 449." It appears that, of this number (449) the unreformed amount to 78; deranged 3; somewhat improved 63; much improved 76; decidedly reformed, and sustaining good characters 229. Such is the information derived from persons of respectability in answer to diligent inquiries. It is worth volumes of speculation and vague conjectures, and previous promises of the convicts. Twenty-nine cases are selected in the Report in which, in parallel columns, the characters of the persons before conviction and after their discharge are placed opposite to each other, and form a contrast most delightful to one who values human life for what it should be, and for what it may become, even after it seemed to be doomed to irremediable turpitude and disgrace.

The Prison at Philadelphia, or New Penitentiary as it is called in the Report, affords an example of experiment upon the system of solitary confinement day and night, together with solitary labor. The Commissioners of the Lower Province of Canada who visited the United States the last year, expressed a preference for the Philadelphia system; but the Report before us is decidedly in favor of the plan of the Auburn prison, to which the plan of the other State prisons conforms. It is not admitted that the construction of the Philadelphia prison prevents all communication between the convicts; nor that the discipline is in any respect more salutary than that of other penitentiaries. And in regard to the effect of the discipline on the health both of the body and of the mind, a case is made out, on the whole, unfavorable to this New Penitentiary.

"It has no chapel, Sabbath school, or place of morning and evening prayers. As a poor substitute for a chapel, the preacher takes his station in the hall between the cells, and preaches to about thirty convicts at once, through the feed-hole doors. He can neither see them nor they him." Of course there must either be a number of chaplains, or the services must be performed with long intermissions, or a single chaplain must soon be worn out in the service. Besides, if any great good is to be hoped from religious services, the person who performs them should be seen as well as heard; in order that the full benefit of his labors may be received by the hearers, they must sympathise with him by the aid of all the outward means which give effect to the devotion or eloquence of the speaker.

Besides the facts presented in the Report respecting domestic relations and influences upon crime, it contains some statements in regard to the effect of education. We hope to see much fuller details in future reports, on this subject. It is one which is receiving much attention in Europe, and it is highly important to ascertain as many facts as possible relating to it for a series of years. In respect to this subject as well as to all details concerning crime, the accounts of the State Prison at Auburn are more full and satisfactory than those of any other of our penitentiaries. It appears from an individual examination of 747 convicts in that prison, embracing the whole number in August 1834 and those afterwards committed to the 1st of January of the present year, that 4 had received a College education, 8 an academy education, 221 a common education, 311 a very poor education, and 203 had received none. We should be gratified with a classification even more minute than this, and if it were attended to in all the State prisons, it might lead to demonstration of the importance of common school education, as one important preservation against crime,—a matter on which some are, or affect to be incredulous.

In the reports made to the King by the Minister of Justice in France, relating to the state and progress of crime in that country from 1825 to 1832, the number of relapsed criminals is stated in tabular views, together with their previous convictions, the crimes of which they have been convicted, the punishment they have undergone, and the length of time between the convictions; thus affording some data for judging of the efficacy of the system in reforming offenders. But the most important of the tables are those which show the degree of education, among those criminals, according to a classification which will be understood by the following abstract from the table, for the years 1828—1832 inclusive.

The yearly average number of persons convicted of crimes against persons or property were of those—

Unable to read or write	2,727
Able to read or write imperfectly	1,140
Able to read and to write well	388
Having received a degree of instruction beyond mere reading and writing.	64

The whole population of France is stated to be 32,561,463, and the proportion of instructed (without regard to the amount of instruction) to be 38 in a hundred; this would give for the proportion of criminals among the instructed 1641, whereas it is 1592, not a very great difference; but it should be observed that more than two thirds of this number were imperfectly taught to read or write, so imperfectly, it may be, that what they acquired could not be expected to profit them much. But there is another view which gives a more favorable aspect to the case: namely, of those who could read or write imperfectly, 1 person was convicted out of 28,562 inhabitants; of those who could read and write well 1 out of 83,921; and of the more liberally educated 1 out of 508,773. Now if there be any thing like an equality of number among the whole population, between those able to read or write imperfectly and those able to read *and* write well, (and we may suppose a near approximation) the result is highly favorable to the plea for educating the whole mass of the people to such an extent as to become a source of enjoyment.

By a comparison of four Departments in which 73 in a hundred of the people can read and write, with four in which less than 13 in a hundred can read and write, the result is very favorable to the better educated Departments in which 1 person in 7,500 was accused within a given time of some criminal offence, and in the less educated, during the same time, 1 in 5,300.

It is by these and other facts relating to crime, deduced from constant investigation for a series of years, that much may be learned; and whatever lessons can be learned from well established facts will be so much gained to the cause of patriotism, and the higher cause of humanity. For we shall learn in this way to some extent how to prevent crime; instead of being constantly employed in the painful processes of detecting and punishing it.

REV. ALBERT BARNES.

Those who have seen any account of Mr Barnes's trial and condemnation for heresy, and know any thing of the imbittered feelings existing between the two great parties in the Presbyterian Church, will naturally look for great excitement consequent upon the result of that trial, and they will not look in vain. Mr Barnes has already informed the moderator of the Synod before which he was tried and by which he was suspended from the ministry, of the grounds of his appeal from the decision of that body to the General Assembly, which is the highest judicatory.

He appeals, in the first place, because he does not acknowledge the jurisdiction of the Synod of Philadelphia. The Presbytery to which he belongs was under the Synod of Delaware. This Synod was dissolved by an act of the last Assembly, to take effect from and after the session of the Synod of Philadelphia, which met before the 28th of October; and consequently it was not dissolved at the time he was arraigned before the last named Synod. He appeals also on the ground that the proceedings were in other respects irregular, the Synod not having official records of the preceding trial, but only imperfect copies; and hearing only one party, the prosecutor. Another reason for his appeal is the injustice of the decision, in attributing to him doctrines which he has not taught, and in condemning what he has taught, and what is "in accordance with the Bible and with the Confession of Faith." On these and other grounds, upon which he takes a firm stand, he sustains his appeal with power, and in a manner calculated to gain the generous sympathy of the more liberal part of the Presbyterian Church.

The New York Observer, at all times cautious in regard to the disputes among the Presbyterians, speaks of the decision of the Synod, by such an overwhelming majority, with surprise, and the Evangelist and the Philadelphian espouse the cause of Mr Barnes without reserve or qualification.

The Church and Congregation of which Mr Barnes was the Pastor, have held meetings at which they have expressed fully the deep sense of the injury inflicted upon them, upon their minister and upon the cause of religion. They speak as familiarly of religious freedom and of its blessings, as if they had never before been conscious that they lived under a hierarchy which could muzzle a teacher at pleasure, leaving to him and his people no other liberty but the liberty of submission, with as good a grace as may be.

The First Presbyterian Church in Philadelphia which was under the pastoral care of Mr Barnes before he was silenced, have resolved unanimously that he is orthodox, and has preached "the same gospel which was proclaimed by his predecessor, Rev. Dr James P. Wilson;" that his sentence of suspension has not diminished their confidence in him, but has increased their love for him, and their desire to attend on his ministrations; and that the 2d Presbytery of Philadelphia be requested to advise them how to procure a redress of their grievances. Similar resolutions were passed at a meeting of the Congregation; and it was farther resolved that the condemnation and suspension of Mr Barnes for differing in some unessential points from some of his brethren, is "unprecedented in the Presbyterian Church, and should excite the deepest alarm among all who love its welfare, inasmuch as it discourages honest inquiry after truth, by the study of the Holy Scriptures, the only infallible rule of faith—is a violation of the rights of conscience—is subversive of Christian liberty—and unauthorized by the word of God."

At another "meeting of the male members of the 1st Presbyterian Church" a preamble and a number of resolutions were adopted, well suited to the occasion. The following is an extract from the preamble.

Whereas, we believe religious liberty the boon of every man, and Religion itself the most important and awful concern of human existence, its tenets being matters between Man and his Creator, who alone can see the heart and judge how far each of us is sincere and sufficiently cautious in the adoption and maintenance of his religious belief: &c.

And whereas, finally, we believe this persecution of Mr Barnes to be but the commencement of a system to return to darkness—and enslave the mind which God has made free. We as Freemen and Christians will not stand by and tamely submit to see, so good, and so useful a man as we believe Mr Barnes to be, sacrificed, lest we become partakers in other men's sins. Therefore Resolved, &c.

We subjoin a part of the resolutions:

Resolved, That we will aid and support only such men and measures as can tolerate and fraternize with the Rev. Albert Barnes, believing those of an opposite kind to be, bigotted, unchristian and unkind—making divisions, contentions and war in the church, where there ought to be peace, harmony and love.

Resolved, That we recommend to our Session the propriety of prohibiting all collections in our Church for any society in which ultra old school men have the management and control, and that we recommend to all our members that may be subcribers or patrons to any fund for Education or Missionary or College endowments of which they have the control, to discontinue their aid.

Resolved, That it be recommended to all the lay members in all the Churches belonging to the Assembly's Presbytery to hold meetings forthwith—and that each Church appoint three conferees, who, as soon as may be after the appointments are made, shall meet together and make arrangements, and procure a place for a general meeting to give expression to the views and feelings of the Churches, upon this subject.

There is hope of a Christian community that can see so far into the measures of those who would usurp the prerogatives of the Omniscient. The language might perhaps well enough have been softened, but none of its independence should be yielded; none of that independent judgment from which it proceeded.

DR ELY A SLAVEHOLDER.

We published sometime since, as did the Editors of almost all the papers we see, both religious and secular, Dr Ely's lively recital of the manner in which he became possessed of a slave. The act was one which he evidently regarded as an act of humanity; and all who know how far removed he is from a mercenary spirit, can have no doubts that he assumed his new relation with a good conscience. But he brought upon himself the stern rebuke of some and a friendly but unreserved expostulation from the Editor of the Evangelist, Mr Leavitt.

To Mr Leavitt's question why he does not emancipate his slave, Dr Ely thus replies:

'My answer is this: I have a lawful claim on his services for the refunding of the money, with interest, which I paid for him: and my plans of benevolent operation render it undesirable that I should forgive him the debt. I wish to purchase more slaves in the same way, for my advantage and their own: for I can thereby increase my means of doing good, and can in a short time fit for freedom and emancipate more slaves than all the advocates of immediate emancipation in New York have ever yet done. Six other persons have earnestly besought me to do for them the very same thing which I am doing for Ambrose: but if I purchase them without employing them virtually as my hired men, while they are by civil law my slaves, they will be less happy than now, while they have steady occupation and sure support. They would be qualified for freedom by the training which I should give them, and were I to free them at once, I should soon be destitute of money to secure the emancipation of others.

"But why not trust to the gratitude and honor of Ambrose to repay you?" My dear brother, I would as soon trust the honor of Ambrose as that of the Synod of Philadelphia,* but mankind are such strange beings, that we had best not trust them, if we can help it, without binding them down to do their duty by all lawful bonds of obligation.'

* It was the Synod of Philadelphia which condemned Dr Ely's friend and companion in the faith, Rev. Albert Barnes.—Ed.

SUPPLY OF TEACHERS.

A society has been formed in Philadelphia of which the Hon. Horace Binney is President, and S. S. Fitch, M. D. is Secretary, called the American Association for the Supply of Teachers. Its design is to benefit mutually teachers and their employers, by becoming a medium of communication between the parties and thus overcome the "difficulties incident to remoteness of situation and want of personal acquaintance." The applications of teachers and employers are to be registered and compared, and they are to be directed to the secretary above named.

Besides satisfactory testimonials of moral character and of literay qualifications in the branches in which they profess to be prepared to give instruction, teachers of both sexes who make application to the Association, are requested to notice the following suggestions.

Teachers applying for schools or private situations, will in writing inform the Secretary of all the branches of knowledge they suppose themselves qualified to teach; whether they desire situations in common or high schools or academies, or as private instructers, and whether as Principals or Assistant Teachers, they should state if they have a preference to any particular part of the United States as a location, and also their former occupation or employment; what amount of compensation will be satisfactory; and when, and for how long a period, their services can be secured.

Those who seek for instructers are expected to observe the following particulars.

Applications for teachers, will contain information respecting the sex and qualifications required, the probable amount of duty to be performed; the salary to be given; the time when the Teacher will be wanted, and the term for which he or she is desired to be engaged. It should be stated also whether the travelling expenses of the Teacher will be defrayed; and whether as a gratuity or as payment in part of advance of his or her salary. Should such expenses by agreement be paid wholly or in part, the Secretary, if it will promote the convenience of the parties, will draw, as shall be specified, for the amount so advanced.

We should think that this association might prove to be both a convenient and useful medium of intelligence between teachers and their employers.

WILBERFORCE AND THE SLAVE-TRADE.

We cheerfully insert the following tribute to one of the greatest and most persevering philanthropists of any age or country; and so far as it contains words of admonition to "the opposers of abolition," the admonition should be meekly received. We have always taken the ground of the right of free discussion; and we have never known a course contrary to that of Gamaliel, a wise teacher of the law, to issue well. We say to "the opposers of abolition" and of its public advocates, 'Refrain from these men, and let them alone'; willing that the result should show whether their counsel be of man or of God.

FOR THE REGISTER AND OBSERVER.

A LEAF FROM THE HISTORY OF WM. WILBERFORCE.

Mr Editor—In the number of the Select Journal for January 1834, there is a sketch of the life of William Wilberforce, taken from the "Christian Advocate" an English periodical published, I believe, in London. The following extracts from that article may help to enforce the advice of Gamaliel, (Acts v. 38) upon the opposers of Abolition. Will you have the goodness to give them a place in your paper?

"We have been much struck, in the perusal of the debates (upon the Slave Trade) by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically not of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogized the tender legislation of Jamaica; the Duke of Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!"

Mr Wilberforce brought the question before Parliament almost every successive year until his object was attained. "He was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian Advocates recommended, then as now, *palliatives* and *ameliorations*, but protested against the *only cure*. Mr Bailey talked of the great religious cultivation of the slaves. Mr Vaughan recommended schools for education. Col. Thornton predicted the ruin of our shipping: and Mr Dundas had the merit of first proposing "gradual measures!" The *ruse* succeeded, and gradualism was carried by a majority of 68."

But Mr Wilberforce persevered year after year, and in 1806, "the Bill, under the auspices of Government, passed the Lower House by a majority of 114 to 15; and, through the efforts of Lord Grenville, was at length, triumphant in the Lords. But the triumph was fairly given to Mr Wilberforce. *He was hailed* with enthusiastic acclamations on re-entering the House after his success; and the country re-echoed the applause from shore to shore."

PHRENOLOGY.

We have been favored with the use of a part of a work about to be published, entitled Practical Phrenology, illustrated with fine Engravings on Wood. By Silas Jones. Boston. Russell Shattuck and Co.

Mr Jones has the reputation, we believe, of being the most extraordinary practical phrenologist in the United States, perhaps in the world. We should think, from the wonderful accounts we have seen of his penetration from the outward to the inward man, that he has well earned and that he richly deserves that reputation. It is said that his apartments are much frequented, by persons of the first respectability, and that for two dollars (cheap enough and as cheap as one could get his fortune told by a first-rate seer) a person may be instructed concerning his animal and intellectual qualities and faculties, better than he knows them himself.

In the work of Mr Jones, drawings of the head of Washington and of several of our distinguished countrymen are introduced with descriptions of their general character and analyses of their peculiar faculties and properties.

We present a short extract, as a specimen connected with the head of Washington.

General form of the head.—The head was well developed in *all* the *regions*, and remarkable for its excellent balance. The shape of the forehead is almost the *beau ideal* for great judgment and practical ability. It is not a forehead for abstractions, nor quiet reading. Men of such organizations as his, grow wise more by experience and observation than by reading. The perceptive organs are in general very strong. His powers of observation must have been remarkable.

Organization, so far as it can be seen and conjectured by examination of his busts, &c.—Of the propensities he had enough to give great energy to his character. Combativeness and destructiveness were doubtless large and active, giving him courage and a natural impetuosity of temper, but acting in subordination to the higher sentiments. Secretiveness was also large. His well-known prudence of character, was owing more to this, acting with a strong comparison, than to cautiousness. Self-esteem was large, but balanced as it was by large reverence, benevolence, and conscientiousness, and little influenced by approbativeness or acquisitiveness, there was nothing of the abuse of this feeling in his life, while it imparted to his character a most commanding and uniformly sustained dignity and self-respect.—This, combined with his combativeness and destructiveness, gave him the natural feelings of a military commander.

We think Mr Jones's book will find great favor with those who have faith in the system, and a liking for its details.

Western Messenger.—The fifth number of this valuable religious journal has been received. It contains among other good and useful articles, a prophetic essay, filled with hopeful anticipations, on the Prospects of the West, literary, moral and religious. "The religious *Ideas* says the writer which we hope may become the life of Faith here, are those of the Reformation as they were in the breast of Luther, when passion slept, and the strong voice of his own good and right sense spake out."

Indictment and Trial of Sir Richard Rum.—This is a little, humorous, allegorical tract written sixty or seventy years ago and now published by John Ford, Boston. It appears from it that there were some persons who used the same language of reprobation against rum and its kindred distillations at that time, which is current among us at the present day.

A PASTOR'S LETTER

To his Congregation on the subject of making a public Profession of Religion.

This is a Restorationists' Tract, which contains a very affectionate and solemn appeal to the understandings, the wants and consciences of those to whom it is addressed. It is addressed in separate portions, with suitable adaptation, to the male and female members of the congregation. They are invited and entreated on personal considerations, in view of their domestic relations, and on the highest of all grounds, that of gratitude to the Savior, to come to the ordinance of his appointment.

We select a few lines relating to the last named topic.

You gather yourselves together in honor of other benefactors. You love to keep up a grateful memorial of what they were and did. And shall He, whom you are invited to commemorate as Christians, and to whom you are immeasurably more indebted than to any earthly being: shall He, of all whom you pronounce great and good, be the only one you studiously avoid meeting together to celebrate?" Will you joyfully celebrate the birth of your country's savior, and yet stand aloof from the celebration of the sufferings and death of the world's Restorer? Can you feel that you have performed your whole duty, as disciples of Jesus, while the communion is neglected?

The author has recourse to no elaborate reasoning to prove that the Lord's Supper is an ordinance of perpetual *obligation*; but the following argument is *alike* simple and conclusive, as we should think, and, together with the whole tenor of the tract, entitled to deep consideration.

You are *not* called upon to obey an injunction, the reason and motives of which you cannot discern. The communion service is a useful one. Our Savior thought it so, or he would never have enjoined it upon his first disciples. Now can it be deemed less useful to us than it was to them? On the contrary, may it not be considered more so. The further Christians are removed, in point of time, from the author and finisher of their faith, the greater must be their need of some such regularly recurring memorial of him.

We hope this tract will be widely distributed, believing that it cannot fail to do good among all denominations who *profess* and call themselves Christians.

FOR THE REGISTER AND OBSERVER.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—I should have sent you before now some account of my journey in the Western part of the state, but have been prevented by pressing engagements.

I found there much that is cheering in the prosperity of our churches, and in the progress of pure and practical religion. I found that much has been done in our denomination by Sabbath schools, teachers' meetings, and Bible classes, to lay the foundation of Christian character in the young, to excite a deeper interest in religion among all the classes of the community, and to improve the moral condition of society. The clergy appeared generally more engaged in their high and holy vocation, and their preaching more practical, earnest, and impressive, than formerly. And the prejudices of other Christians towards us, which have so long been unfounded and unyielding, seem gradually wearing away, and they are beginning to adopt the criterion of judging enjoined by our Savior; "by their fruits ye shall know them."

Our views are gaining ground somewhat rapidly throughout the valley of the Connecticut. A very large proportion of the people in the county of Franklin are of our faith: and there is not a village along the whole extent of the river in which there are not more or less Unitarians. Besides the larger societies, such as those at Charlestown, Walpole, Keene, Brattleboro', Northfield, Deerfield, Northampton, Springfield &c. there are either established Unitarian societies or small communities, in Lancaster, Littleton, Windsor, Claremont, Chesterfield, Swanzy, Hinsdale, Vernon, Bernardston, Leyden, Heath, Warwick, Orange, Greenfield, Shelburne, Montague, Leverett, Whately, Shutesbury, Cummington, Amherst, Hartford, and several towns in the vicinity. In most of these towns the societies are able to support public worship but a part of the time, and call loudly for our sympathy and aid. They go not from Sabbath to Sabbath to the house of God, as we do; and suffer peculiar trials and privations. Is there not a strong obligation resting on us all to do something for the promotion of religious truth, and the spread of the Gospel? Is it not obviously the duty of those who enjoy the blessings of religion, and whom Providence has favored with the means of supplying the spiritual wants of their brethren, to use these means, and thus to co-operate with the Father of mercies in blessing and saving mankind?

I am happy to state that in almost every place I visited, a disposition was manifested to aid destitute societies.

At Northfield the Rev. Mr Hosmer's society expressed a deep interest in the objects of the A. U. A. After my address Mr Woodward bore his testimony to the excellence of our Tracts, and expressed a wish that they might be more widely circulated. And Mr Hosmer spoke at some length and eloquently upon the power they had exerted in making our holy faith better understood, and saving many from Infidelity. An Auxiliary Association was then formed, and a committee appointed to circulate subscription papers with a view to promote the objects of the Association. And the ladies made their Pastor a life member.

At Bernardston I found the people interested in the progress of correct views of Christianity, and the diffusion of the blessings of the Gospel. It was not in my power to address them, but I conferred with several influential individuals, and it was proposed that they should subscribe for the Tracts, and appoint an agent. The labors of the Rev. Mr Rogers in that place and in Vernon have been blessed. By the circulation of Books and Pamphlets and the establishment of Sabbath Schools, he has done much for the dissemination of religious truth, and the promotion of practical religion. By the judicious, untiring, and truly Christian efforts of Mr Cushman in B. the Sabbath School has within a few years increased from 50 to upwards of 160 scholars. And nearly one half of them were from other religious societies. The annual exhibition of this school excited the deepest interest in all who were present.

I delivered an address at Springfield to the Rev. Mr Peabody's Society. They listened very attentively to the statements I made respecting the progress of divine truth, the privations and trials of our brethren in the distant parts of our country, and the importance of sending them the words of eternal life. After my address a large part of the audience remained, and very cheerfully formed themselves into an Auxiliary Association. A committee of ladies was appointed to make their pastor and his wife life members of the parent association. A number of gentlemen made themselves life members; and upward of 800 dollars were subscribed in aid of the funds of the A. U. A. And I have just been informed that the subscriptions now amount to 1200 dollars. One gentleman, Mr Stearns, subscribed 50 dollars a year for 10 years.

Mr Peabody and several of his society expressed their warm approbation of the efforts which we as a denomination are now making (and their wish and their prayer was that we may do yet more) to send abroad in our land the light of divine truth and the blessings of our holy religion. Their example both in word and *deed* is worthy of all imitation. May this good spirit become general, universal. If it should—if together with our prayers our alms go up as a memorial to heaven, then may we expect the divine blessing on all our churches—then the spiritual wants of the destitute and benighted parts of the country will be abundantly supplied, infidelity and sin will in some measure cease, the kingdom of God will come and his will be done on earth as it is done in heaven.

C., B., *Gen. Sec. A. U. A.*

Note.—A Society auxiliary to the A. U. A. has been formed at Kingston, of which Rev. John D. Sweet is Agent.

ECCLESIASTICAL.

Mr David Tilton was ordained, Oct. 14th, over the Congregational Church in Edgartown.

Installed at Hardwick on Wednesday, 4th inst. over the Calvinistic Church, Rev. Edward J. Fuller. Introductory Prayer and Sermon by Rev Mr Backus of Palmer.

Ordained at Frankfort, Maine, on Wednesday the 11th inst. over the Congregational Church and Society in that place, Rev. Samuel Salisbury Tappan of Boston. Sermon by Rev. Nehemiah Adams of Boston.

The Rev. Mr Ide of Albany, has accepted the invitation of the Federal street Baptist Church in this city, to become their pastor.

We understand that Rev. G. B. Cheever of Salem has received the appointment of Professor of Sacred Rhetoric in the Oberlin Institute.

Sects in New Hampshire.—According to Farmer's Register the Trinitarian Congregationalists in New Hampshire have 12 Associations, 116 ministers, and 20,000 communicants. Of the ministers 21 have been settled more than a quarter of a century. 11 were settled prior to 1800; viz. Messrs Porter of Conway, 1778, Wood of Boscawen, 1781, Ainsworth of Jaffrey, 1782, Porter of Rye, 1784, Haven of Croydon, 1788, Hill of Mason, 1790, Kelly of Hampstead, 1791, Hidden of Tamworth. 1792, Newell of Nelson, 1794, Robinson of Stoddard, 1795, and Prentice of Northwood, 1799.

The Unitarian Congregationalists have 12 ministers, of whom only Mr Howe, of Sury, was settled prior to 1800. He was ordained in 1795.

The Presbyterians have 7 ministers, the oldest of whom, Mr. Bradford of New Boston was settled in 1806.

The Episcopalians have 6 ministers. Mr Fowle of Holderncss, was ordained in 1791. Their next oldest minister, Mr Burroughs of Portsmouth, was settled 1819.

The Calvinistic Baptists have 6 Associations, 59 ministers, and about 6,500 communicants.

The Freewill Baptists have 73 ministers.

The Christian Baptists have 20 ministers.

The Methodists have 3 Districts, of which the Presiding Elders are Messrs Dow, Wells, and Cahoon; 62 travelling, and 16 local ministers.

The Universalists have 23 ministers.

The Friends, or Quakers, have societies in 13 towns.

There are societies of Shakers at Canterbury and Enfield. B. Whitcher is their Bishop.

There is a small Sandemanian Society at Portsmouth.

The Roman Catholics have a church at Dover.—*Exeter News-Letter.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

REV. JAMES FREEMAN, D. D.

Mr Editor—It was my privilege to be brought up under the ministry of that most excellent man, whose name stands above. I should be a singular exception to all, who knew him in the relation of a pastor, if I did not feel a veneration for his character. When I first read Goldsmith's Village Preacher, it seemed to me descriptive of Dr Freeman; and the more I have known of him, the more have I seen the resemblance. The same tenderness towards children, the same ready sympathy for the unfortunate and afflicted, the same sterling wisdom and practical piety, which the poet attributed to the man of his fancy, were the charms in Dr Freeman's character, that secured to him the respect and love of persons of every age, and of all classes and conditions of society. There were in him some remarkable combinations of qualities, which, though by no means discordant, are seldom found united in the same individual. He was candid, yes, plain spoken, without ever being rude. He was stern in his adherence to his own principles, without being severe in his condemnation of others, who were infirm in virtue. He was a man of great moral courage, without bravado, or any disposition to set public opinion at defiance.

Dr Freeman had been, for so many years previous to his death, suspended by disease from active usefulness, and removed from public view, that there are probably thousands in this community, who do not know how great a benefactor he has been to his race—how much he has done in his modest, unpretending way, in the cause of truth and righteousness. If those who knew his worth, had published it while he was living, their just commendation would have seemed to him exaggerated praise. But now he is gone—it is due not more to the respect we feel for his memory, than it is to the benefit of others, to let it be known how much good he did in his day and generation, and how he did it.

I do not propose to do this, or to attempt a sketch of his Life, but to express my hope that Mr Greenwood will permit his discourse respecting him to be soon given to the public. I listened to it with the highest satisfaction, and thought it a just tribute to a "just man."

Yours,

TIMOTHY.

Note. Dr Freeman died in the 76th year of his age, and the 54th of his ministry.

REV. JACOB FLINT.

[Extracted from a Discourse delivered at the interment of Mr Flint, by Rev. Charles Brooks, with a few verbal alterations in the forms of direct address to the auditory.]

The Rev. Jacob Flint was born in the north parish of Reading, Mass. A. D. 1767. He worked upon his father's farm until he was twenty one years of age; and then prepared for College at Phillips' Academy, Andover, under the tuition of that veteran teacher, Dr Pemberton. Here, as at Cambridge College, where he graduated in 1794, he sustained an excellent character. He studied divinity under the direction of Rev. Eliab Stone, of Reading. Having preached with acceptance in several Churches, he received a call to settle in Quincy, (after preaching there for nearly a year,*) which call he concluded to refuse; and soon after received a unanimous one from the first Church and Society in Cohasset. Here he has ministered for 37 years, to a people, who have listened with attention, and, we hope, with everlasting profit; a people from whom, he says, he had received "many favors and marks of respect; and in seasons of affliction that sympathy and attention, which made impressions on his heart too deep for time to efface." Possessing from nature a strong constitution, developed in a large and well proportioned frame, he enjoyed almost uninterrupted health, and, of course, the generous physical qualifications which sound health allows.

But it is of his *mind*, and the character which it made, that I would particularly speak. The removal of such a mind and such a character from the midst of us, is not to be viewed in the cold, remote light of a local and transient event, but as a loss to learning, to the Church of Christ, to religious liberty, to social life, and to domestic love.

His was not one of those poetic and splendidly illustrative minds, which illumine every subject they touch; nor was it the profoundly metaphysical mind, which traces abstract relations without regard to the human sympathies and natural sentiments by which they are accompanied; but it was rather the calm, judicious and highly useful mind, which could arrange, sift and weigh evidence so as to elicit truth and then establish it on an immoveable basis. He traced thoughts rather by their analogical than their poetic relations; and daring to think, was ready to follow out principles to their consequences. He was a freeman in Cowper's sense:

"He is a freeman whom the truth makes free;
And all are slaves beside."

His sermons, full of useful thought and clear argumentation, were compositions rather for the press than the pulpit. His subjects were not chosen for the display of learning and ingenuity, but for the edification of souls; and far was it from him to desolate the regions of Scripture by a party conscription of its all-embracing offers. He sought principles rather than texts; and therefore exegetical difficulties in the sacred writings were not always spiritual ones. If, to the telescopic eye of criticism, there is, in the horizon of our view, occasional haziness, this with him never rose to obstruct the meridian light which the Sun of Righteousness pours upon the path of man's salvation. His sermons are marked by a moral soundness of thought expressed under a simple order of arrangement. They will enlighten the understanding, rather than rouse the affections. He preferred to convince by reasoning rather than captivate by eloquence; to instruct by facts rather than move by harangue. Plain, perspicuous, affectionate and evangelical, he never sought (what are now too common,) those sudden breaks, rhetorical starts and lightning flashes, which stand, like mile-stones, at certain calculated distances in a sermon. It was not the character of his mind to invest abstract ideas with form, embodying his conceptions in eastern parables or speaking pictures; but rather to clothe his thoughts in that clear and well-chosen language, which would convey to the mass of an audience the ideas exactly as they lay in his own mind. He calculated the good sense of his hearers to be his rhetoric; and thought sacred truth, fully expressed, its own best adornment. A mind thus practical, sober and cautious would not be in haste to yield its deliberate convictions to any argument; and he was remarkable for holding tenaciously fast what he believed to be the truth. If I may venture to designate his mind in a single sentence, I should say, that common sense was the golden thread which was woven through the whole web of his intellect.

Of his affections I can speak with confidence.—They were generous and christian. The frank simplicity of his manners was but the outward expression of his inward honesty. As a friend, he was true, warm and candid. Impulses in him showed themselves in the forms which philosophy took in his mind. He had a well-considered love for mankind. His religion was not the joint produce of decorum and habit, the religion of the *head* alone, but it reached the *heart*, and with the heart's blood circulated into every member of the body of life. Whatsoever things were true, honest, just, pure, lovely, and of good report, he not only thought of, but did these things.—He had a generous sympathy in his bosom; and ardently loved little children. In his feelings he was particularly social, and the company of the intelligent was his idea of earthly happiness. Though fired by nature with Peter's ardor, christianity had spread over it the mildness of John.

He was a *pious* man. No one living ever heard him speak of serious subjects with any thing but deep reverence. Amid prosperity he looked up gratefully to the bountiful Giver; in adversity he bowed his head submissively, saying, Father! not my will, but thine be done. His philosophy resolved every thing into the benevolence of the Deity, and he felt that all must be safe under the care of that Providence who lets not the sparrow fall unwatched. In God his wishes began, and in God only they found their rest.

In his general character he was a worthy and exemplary man. He had a prudent regard to "things temporal;" but it was united to a lofty and well-placed preference for "things eternal." He did not anticipate trouble; he did not hear thunder before a cloud was visible. He managed well the concerns of the church, and did much to preserve that peace and order, for which his town, through a series of years, has been remarkable. He was a lover of his country, as his well written eulogy on our country's father most amply shows. As a representative in the Legislature of this Commonwealth; as a Trustee of the Derby Academy for several years, and as the guardian of many orphans, he uniformly proved himself worthy of all the confidence reposed in him.—He was a patron of general education. He took a very lively interest in the cultivation of sacred music as a science; and could himself most felicitously illustrate its beauties as an art.—He loved Cohasset. The town has lost one of its best friends; and if I may conjecture what his last words concerning it would have been, I think they would have been these: "*Pray for the peace of Jerusalem! Peace be within her walls and prosperity within her palaces.*"

Many will remember his friendly visits. He had singular felicity in imparting instruction by conversation. His province was colloquy. He ever shone in the social circle. In going from house to house, it may with great truth be said, that when the ear heard him then it blessed him; and when the eye saw, then in gave witness to him. To prove that his former interest in his parish was not a mercenary one, you have seen him, unpaid, take quite as deep an interest, and I have been told a deeper, in the Sabbath School, Library, &c. than when he sustained the whole responsibility of preaching.†

The family and relatives of the deceased must feel, more deeply than we can express, the loss of one who has been to them a guide, philosopher and friend; who has wept with them when they were in sorrow, and rejoiced whenever they were happy.

I have thus spoken, not as I could wish, but as one day's notice has enabled me, of the intellectual, social, religious and ministerial character of the deceased and I take a melancholy satisfaction in thus bearing my humble testimony to traits and excellencies which I know he possessed. I have not spoken of his theological opinions, which were those of enlightened and liberal christianity; nor of the occasions in which he defended them with cogency and learning; but have left these to be gathered from his printed compositions. They prove that he shunned not to declare all the counsel of God.

No unusual illness warned him of his approaching departure. He preached at Marshfield in the morning, administered the sacrament and walked to his friend's house. No sooner had he entered the dwelling than he received the summons, '*mortal! thy days are numbered.*' He immediately fell on his knees at the angel-message, and prostrating himself, as in welcome acquiescence, he breathed out his soul; his spirit returning to God who gave it.

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* During this time he resided in the family of the Hon. Richard Cranch, from whose wonderful argumentative powers, extensive theological research, and deep practical piety, he derived additional confirmation to his Unitarian faith.

† By an harmonious arrangement, last year, Mr Flint agreed to sustain the office of Pastor until the parish could settle another minister, who should relieve him of labors, which were deemed too great for his impaired health.

INTELLIGENCE.

DOMESTIC.

The Lowell Rail Road.—The number of passengers who travel on this rail road will probably average 500 daily. The usual speed is something less than the rate stated below, but the average length of a passage is but a little over an hour. The average time which was required, before the opening of the rail road, for making the passage, was not far from five hours. To say nothing of the saving of money to those who travel on this route, is it no public advantage to making a saving of time of four hours to 500 persons daily? Is it not easy to imagine that business is expedited, and the public good promoted, as well as the ease and convenience of individuals, by this saving of time.

The train, we understand, went from Boston to Lowell, Tuesday forenoon of last week in fifty five minutes, including the stop at the half way place. Allowing for that stop 3 minutes, it travelled at the rate of 30 miles an hour, for the whole distance! The engine was a new one, made in Lowell.

Missionaries to India.—The Rev. Mr Winslow, together with the following gentlemen, under the patronage of the Western Foreign Missionary Society, viz: Rev. Messrs. M'Ewen and Campbell, and Messrs. Rogers, Jamieson and Porter, with their wives, sailed from Philadelphia on Monday last, in the ship Charles Wharton, for Calcutta via Madras. It is the intention of the society to establish seminaries in Northern India, for the instruction of the natives in the higher branches of English education, and the three last named gentlemen are to be connected with these seminaries. They have also sent out a printing office and materials for printing tracts and portions of the Bible.

Revenue of the U. S.—The question of the Surplus Revenue alone, connected as it is with all the relations of the Government, will furnish abundant employment and scope for the intelligence and patriotism of the new Congress. The amount of this surplus, which, it is now said, will, on the first of January next, come to more than *Twenty Millions of Dollars*, almost exceeds belief. But, even this is not the whole amount of the surplus means of the Treasury; for there is, in addition to the surplus revenue, the stock belonging to the Government in the Bank of the United States, amounting to Seven Millions of Dollars, swelling the disposable means of the government to twenty-seven or twenty-eight Millions of Dollars.

The Vicksburg Tragedy.—The Cincinnati Gazette publishes a letter from D. W. Hullum, an aged clergyman, the father of one of the five gamblers hung by the citizens of Vicksburg, addressed to the Governor of Mississippi. The letter is an appeal to the Governor for justice. The aged father gives a brief statement of the affair at Vicksburg, and affirms that there is no part of the United States, in which the vice of gambling is so generally practised among the officers of law, *from the Supreme Judge down to the Constable.* His appeal for justice concludes in the following terms:

"These are startling truths, and I allude to them not to palliate the offence, but to show that the recent crusade at Vicksburg was not so much the result of a deep and abiding sense of justice and virtue, as it was of wicked hearts, bad passions, personal revenge, and a reckless spirit of insubordination to the laws. As an evidence, one of the principle actors was in the constant habit of visiting gaming houses, and who had previously by his seductive arts, contributed perhaps more than any other man, to lead the unfortunate victim of his personal vengeance into these sinks of iniquity.

"Enclosed are the names of sixteen persons who were engaged in this horrid tragedy, and the names of nine witnesses of the fact, which I humbly trust you will forward without delay to the Attorney General, or other officer at Vicksburg, charged with the prosecution of the defendants.

"Respectfully, Luke W. Hullum."

Railroad.—The construction of a rail road from this city to the town of Worcester, in the Commonwealth of Massachusetts, has been commenced, and commenced under circumstances the most pleasing and auspicious. The first blow in this grand enterprise, so fraught with important consequences to the prosperity of this vicinity, was struck by His Excellency Gov. Edwards, on Wednesday, the 18th inst. A variety of ceremonies, appropriate to the occasion, were also performed on that day, agreeably to previous notice.—*Norwich Republican.*

John Wade.—This individual who was convicted before the Supreme Judicial Court at Dedham, last week, on the charge of burning the Hotel and Stable occupied by Mr Bride of that town, some time the present year, had the sentence of *Death* passed upon him by Chief Justice Shaw. The remarks of the Judge in pronouncing the sentence was very humane and impressive.

The hat manufacture in America.—By a calculation made a few weeks since, we learn that the amount of hats manufactured in the United States in one year exceeds seven millions of dollars. There are, it is estimated, upwards of twenty-five thousand persons employed in the business, the expense of whose labor is but seven millions of dollars.

**We regret that we are obliged to say to our correspondent, "A Superintendent," that the manuscript from which we printed his article on Sunday Schools, has disappeared, and consequently it is out of our power to print the note that was subjoined to it.

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Ripley, John S. Center to Miss Mary A. Lockhart.

In Chelsea, by Rev. Mr Alger, Mr Elijah Holden of Malden to Miss Lucy Hall of Chelsea.

DEATHS.

In this city, 19th inst., Elipalet Porter, youngest son of Rev. Lemuel Capen, 4 years.

In Groton, 17th inst., Wm. F. Brazer Esq. 53

In Portland, 15th, of typhus fever, George W. Pierce, Esq. Reporter of Decisions in the S. J. Court, aged 30.

In Charlestown, Hon. Samuel Dana, late of Groton, aged 60.

In Wardsworth, Ohio, Oct. 26, Rev. Gilbert Fay, aged 32, formerly of Westborough.

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

Springfield, June 13, 1835.

Dear Sir—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,

W. B. Calhoun.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 82

ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present. With 11 engravings.

Fisher's Drawing Room Scrap Book for 1836, with poetical Illustrations by L. E. L. With 36 fine engravings—in splendid binding.

The Christian Keepsake, or Missionary Annual, edited by Rev. Wm Ellis—embellished with 17 splendid engravings.

Forget Me Not, with ten engravings.

The Magnolia, 12 engravings.

Token, or Atlantic Souvenir, 12 engravings.

The Gift, edited by Miss Leslie, 9 engravings.

The Religious Souvenir, 8 engravings.

The Youth's Sketch book, 7 engravings.

The above are all in splendid bindings.

For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. n 28

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twentyfour of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.

3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.

5. Emerson's Second-Class Reader.

6. Emerson's Third-Class Reader.

7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author

10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of Academies and common schools; and has also been republished in Canada and New Brunswick. A Key for the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.

12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.

13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.

15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.

16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.

17. Vose's Astronomy, a new edition just published—a popular work.

18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.

19. Goodrich's History of the United States, on a plan adapted to the capacity of youth, and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.

20. Emerson's Questions to the above work.

21. Whelpley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.

22. The Academical Speaker, by B. D. Emerson.

23. Cleaveland's First Lessons in Latin.

24. Giles' First Book in Latin.

25. New Latin Reader, with an interlinear translation. By S. C. Walker.

26. Lempriere's Classical Dictionary; for Schools and academies.

27. Child's Own Book of Common Things.

28. Girl's Own Book—By Mrs Child.

29. Wanostrocht's French Grammar. improved edition.

30. La Bagatelle, or Easy Lessons in French, for youth.

31. Bossut's French Word and Phrase Book.

32. Hentz's French Reader.

33. Young Man's Guide; 7th edition.

34. American Common Place Book of Poetry—for High Schools.

35. American Common Place Book of Prose—for High Schools.

36. The Juvenile Speaker, for schools.

37. Nichols's Natural Theology, in familiar conversations, for schools.

38. Chronological Tables; for schools.

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TRUSSES.

J. FREDERICK FOSTER, informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) near Court st. and N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, he is now confident that he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞Trusses repaired at short notice.

Refer to { Dr J. C. Warren, Boston, Dr Walker, Charlestown, Dr Robbins, Roxbury.

A CARD.—The Subscriber would inform those who supposed that he had relinquished the right of carrying on the above business, that nothing further has ever been done than merely relinquishing his successorship of Mr Beath's business, and that shop which was named by him "Boston Truss Manufactory." J. F. F.

Boston, Nov. 12, 1835. [6m

AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.

n 21 134 Washington st.

COLLEGE CATALOGUE 1835-6.

A Catalogue of the Officers and Students of Harvard University, for the Academical year This day published by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

TRACT OF THE A. U. A.

JUST published by L. C. BOWLES, 147 Washington street, "A Brief Statement and Explanation of the Unitarian Belief. By Orville Dewey"—being No. 96 of the Tracts of the A. U. A. o 17

NEW AMERICAN ANNUAL.

THE MAGNOLIA for 1836. Edited by Henry W. Herbert, embellished with splendid engravings of American scenery. Just received at the Boston Bookstore 134 Washington st n 7

WESTERN MESSENGER, No. 5, This day received by *JAMES MUNROE & Co.* 134 Washington st. n 21

NEW BOOKS.

ZINGENDORF and other Poems by Mrs Sigourney.

Sherwood's Works vol 12.

Life of Martin Van Buren.

The Backslider, being No. 5 Scenes and Character.

Miscellaneous Writings of Joseph Story, L. L. D.

A Walk about Zion.

No. 73 Harpers Family Library containing the History of the Barbary States.

For sale by *JAMES MUNROE & Co.* Boston Bookstore. n 21

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 247 Washington street, Tract No. 97.—"False Witnesses answered," by James Freeman Clarke, Louisville Ky. n 14

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical. Just received at the Boston Bookstore, 134 Washington st. n 14

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by commnicating it to the Editor of the Register. o 31.

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition. sept 5

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

Conditions.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or T. H. JENKS, No 8 School street, Boston.

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NO. 3 CRAYON MISCELLANY.

JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Bookstore, 134 Washington st. o 17

POETRY.

FOR THE REGISTER AND OBSERVER.

THE AURORA BOREALIS.

I see the northern fires stream up
  Among the silent stars of night;
And to and fro they wave and spread,
  And now they fall a shower of light,
And now they dance an elfin dance,
  And now they rush across the sky,
And all the while the stars shine through
  With cold and glittering eye.

It is as though a morning broke
  Beneath the bleak pole of the north,—
A sun seems struggling through the ice,
  To pour his cold, pale fires forth.
It is as though the eternal snows
  Had mocked the shining of the moon,
Or had reflected back her rays,
  And made it like the coming noon.

And there is many a symbol there—
  The hidden heart's desires
Reaching above earth's happiness,
  Are like those restless fires:
The soul that labors to be free
And burns for immortality,
And roams among the world on high,
And knows its home is in the sky,
Is like yon upward-shooting stream
  That leaves the earth and climbs to heaven—
Is like that broad expanse of light
  That dims the stars of even.

Burn on in beauty, lonely fires!
  The cold drear north looks out on you
With asking eye;—in you she sees
  The friendly light to guide her through
The long, long night in which the sun
  Melts not the surface of the snows,
Nor warms the blood, nor lights the waste
  Where the wild north wind blows.

And let me from my casement watch
  The kindling of the 'northern morn,'
And while the streams of light rush up
  As if from angels' pinions borne—
So let my thoughts and prayers arise
  To thee, O God of purity—
So let my actions shine—that all
  May glorify but thee!

C. P. C.

The following Original Hymns were sung at the Ordination of Rev. H. G. O. Phipps, at Cohasset.

BY MR F. A. WHITNEY.

Servant of God! from earth called home,
  A grateful people's heart
Thy memory guards! while years shall come
  Can memory depart!

Broken the golden bowl, unbound
  The silver cord of life;
The Priest in robes, death's angel found,
  Called from the Christian strife.

Spirit of sadness, hence! this hour
  Joy for the youthful might
That stronger made by heavenly power
  Would ask for heavenly light.

With holy trust and faithful heart,
  Great God, thy servant bless,
Sound faith, a sacred zeal impart,
  Long years of usefulness.

And, Father, bless thy children here,
  With him thy love has given;
Till he and they with thee appear,
  Earth's service o'er, in heaven.

BY MR C. P. CRANCH.

O Thou, who once didst from above
Upon thy priests and prophets, pour
The spirit of thy power and love—
Thy blessing, Lord, we now implore:

Thy blessing, like the dews of heaven,
To us who now before thee bend,
And upon him whom thou hast given
To be our Pastor and our friend.

As now in union firm we stand,
May heart to heart be ever bound;
And long amidst our brother-band
May love and joy and peace be found.

And from this sacred house of thine,
May every worthy prayer be heard,
Whilst hearts are gathering at thy shrine,
Or meditating on thy word.

And let thy truth like star-light fall
Upon thy servant's untried way—
Still shining as a path for all—
And brightening to the perfect day.

In life be with him—and when death
Shall fling its shadow o'er his way,
O lead us with a trusting faith
To soar with him beyond decay.

BIOGRAPHICAL.

CHIEF JUSTICE MARSHALL.

[Farther extracts from Judge Story's Discourse.]

It is principally upon his character as a Magistrate, presiding over the highest tribunal of the Nation, that the solid fabric of his fame must rest. And there let it rest; for the foundations are deep, and the superstructure fitted for immortality. Time, which is perpetually hurrying into a common oblivion the flatterers of kings, and the flatterers of the people, the selfish demagogues, and the wary courtiers, serves but to make true greatness better known, by dissolving the mists of prejudice and passion, which for a while conceal its true glory. The life of the Chief Justice extended over a space rare in the annals of jurisprudence; and still more rare is such a life, with the accompaniment of increasing reputation. There was nothing accidental or adventitious in his judicial character. It grew by its own native strength, unaided by the sunshine of power, and unchecked by cold neglect, or unsparing indifference. The life of Lord Mansfield was one of the longest and most splendid in the juridical history of England. That of the Chief Justice was longer, and may fairly rival it in the variety of its labors, in the glory of its achievements, and in its rapid advancement of the science of jurisprudence.

The Chief Justiceship of the United States is a station full of perplexing duties, and delicate responsibilities, and requiring qualities so various, as well as so high, that no man, conscious of human infirmity, can fail to approach it with extreme diffidence and distrust of his own competency. It is the very post, where weakness, and ignorance, and timidity must instantly betray themselves, and sink to their natural level. It is difficult even for the profession at large fully to appreciate the extent of the labors, the various attainments, the consummate learning, and the exquisite combination of moral qualities, which are demanded to fill it worthily. It has hitherto been occupied only by the highest class of minds, which had been trained and disciplined by a long course of public and professional service for its functions. Jay, Ellsworth, and Marshall, have been the incumbents for the whole period since the adoption of the Constitution; and their extraordinary endowments have in a great measure concealed from the public gaze the dangers and the difficulties of this dazzling vocation.

There is nothing in the jurisprudence of the States, which affords any parallel or measure of the labors of the National Courts. The jurisprudence of each State is homogeneous in its materials. It deals with institutions of a uniform character. It discusses questions of a nature familiar to the thoughts and employments of the whole profession. The learned advocate, who finds himself transferred, by public favor or superior ability, from the state bar to the state bench, finds the duties neither new, nor embarrassing in their elements or details. He passes over ground, where the pathways are known and measured; and he finds pleasure in retracing their windings and their passages. He may exclaim with the poet, Juvat iterare labores; and he indulges a safe and generous confidence in his own judicial attainments.

How different is the case in the National Courts! With whatever affluence of learning a Judge may come there, he finds himself at once in a scene full of distressing novelties and varieties of thought. Instead of the jurisprudence of a single State, in which he has been educated and trained, he is at once plunged into the jurisprudence of twenty-four States, essentially differing in habits, laws, institutions, and principles of decision. He is compelled to become a student of doctrines, to which he has hitherto been an entire stranger; and the very language, in which those doctrines are sometimes expressed, is in the truest sense to him an unknown tongue. The words seem to belong to the dialect of his native language; but other meanings are attached to them, either so new, or so qualified, that he is embarassed at every step of his progress. Nay; he is required in some measure to forget in one cause, what he has learned in another, from its inapplicability or local impropriety; and new statutes, perpetually accumulating on every side, seem to snatch from his grasp the principles of local law, at the moment, when he is beginning to congratulate himself upon the possession of them. Independent of this complicated intermixture of State Jurisprudence, he is compelled to master the whole extent of Admiralty and Prize Law; the public and private Law of Nations; and the varieties of English and American Equity Jurisprudence. To these confessedly Herculean labors he must now add some reasonable knowledge of the Civil Law, and of the Jurisprudence of France and Spain, as they break upon him from the sunny regions of the farthest South. Nor is this all; (though much of what has been already stated must be new to his thoughts) he must gather up the positive regulations of the statutes and treaties of the National Government, and the silent and implied results of its sovereignty and action. He must finally expand his studies to that most important branch of National Jurisprudence, the exposition of constitutional law, demanding, as it does, a comprehensiveness of thought, a calmness of judgment, and a diligence of research, (not to speak of other qualities,) which cannot be contemplated without the most anxious apprehensions of failure. When these various duties are considered, it is scarcely too much to say, that they present the same discouraging aspect of the National Jurisprudence, which Sir Henry Spelman has so feelingly proclaimed of the municipal jurisprudence of England, in his day;—Molem, non ingentem solum, sed perpetuis humeris sustinendam.

These, however, are but a part of the qualifications required of the man, who holds the office of Chief Justice. He must also possess other rare accomplishments, which are required of one, who, as the Head of the Court, is to preside over its public deliberations, and its private confidential conferences. Patience, moderation, candor, urbanity, quickness of perception, dignity of deportment, gentleness of manners, genius, which commands respect, and learning, which justifies confidence;—These seem indispensable qualifications to fill up the outlines of the character. While I was yet shadowing them out in my own mind, my eyes insensibly turned (as it were) to the Judicial Hall at Washington, and to the very Chair appropriated to the office. The venerable form of Marshall seemed still seated there!—It was but a momentary dream;—I awoke; and found, that I had but sketched the first lines of his portrait.

Yes, this great and good man was all, that we could ask, or even desire for the station. He seemed the very personation of Justice itself as he ministered at its altars—in the presence of the nations—within the very walls, which had often echoed back the unsurpassed eloquence of the dead, of Dexter, and Pinkney, and Emmett, and Wirt, and of the living also, nameless here, but whose names will swell on the voices of a thousand generations. Enter but that hall, and you saw him listening with a quiet, easy dignity to the discussions at the bar; silent, serious, searching; with a keenness of thought, which sophistry could not mislead, or error confuse, or ingenuity delude; with a benignity of aspect, which invited the modest to move on with confidence; with a conscious firmness of purpose, which repressed arrogance, and overawed declamation. You heard him pronounce the opinion of the Court in a low but modulated voice, unfolding in luminous order every topic of argument, trying its strength, and measuring its value, until you felt yourself in the presence of the very oracle of the law. You heard, (if I may adopt the language applied to another great magistrate on a like occasion) you "heard principles stated, reasoned upon, enlarged, and explained, until you were lost in admiration at the strength and stretch of the human understanding."* Follow him into the conference room, a scene of not less difficult or delicate duties, and you would observe the same presiding genius, the same kindness, attentiveness, and deference; and yet, when the occasion required, the same power of illustration, the same minuteness of research, the same severity of logic, and the same untiring accuracy in facts and principles.

It may be truly said of him, as it was of Lord Mansfield, that he excelled in the statement of a case; so much so, that it was almost of itself an argument. If it did not at once lead the hearer to the proper conclusion, it prepared him to assent to it, as soon as it was announced. Nay more; it persuaded him, that it must be right, however repugnant it might be to his preconceived notions. Perhaps no Judge ever excelled him in the capacity to hold a legal proposition before the eyes of others in such various forms and colors. It seemed a pleasure to him to cast the darkest shades of objection over it, that he might show, how they could be dissipated by a single glance of light. He would by the most subtile analysis resolve every argument into its ultimate principles, and then with a marvellous facility apply them to the decision of the cause.

That he possessed an uncommon share of juridical learning, would naturally be presumed, from his large experience and inexhaustible diligence. Yet it is due to truth, as well as to his memory to declare, that his juridical learning was not equal to that of many of the great masters in the profession, living or dead, at home or abroad. He yielded at once to their superiority of knowledge, as well in the modern as in the ancient law. He adopted the notion of Lord Bacon, that "studies serve for delight, for ornament, and for ability,"—"in the judgment and disposition of business." The latter was his favorite object. Hence he "read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider." And he followed another suggestion of that great man, that "Judges ought to be more learned, than witty; more reverend, than plausible; and more advised, than confident." The original bias, as well as choice, of his mind was to general principles, and comprehensive views, rather than to technical, or recondite learning. He loved to expatiate upon the theory of equity; to gather up the expansive doctrines of commercial jurisprudence; and to give a rational cast even to the most subtile dogmas of the common law. He was solicitous to hear arguments; and not to decide causes without them. And no Judge ever profited more by them. No matter, whether the subject was new or old; familiar to his thoughts, or remote from them; buried under a mass of obsolete learning, or developed for the first time yesterday; whatever was its nature, he courted argument, nay, he demanded it. It was matter of surprise to see, how easily he grasped the leading principles of a case, and cleared it of all its accidental incumbrances; how readily he evolved the true points of the controversy, even when it was manifest, that he never before had caught even a glimpse of the learning, upon which it depended. He seized, as it were by intuition, the very spirit of juridical doctrines, though cased up in the armor of centuries; and he discussed authorities, as if the very minds of the Judges themselves stood disembodied before him.

But his peculiar triumph was in the exposition of constitutional law. It was here, that he stood confessedly without a rival, whether we regard his thorough knowledge of our civil and political history, his admirable powers of illustration and generalization, his scrupulous integrity and exactness in interpretation, or his consummate skill in moulding his own genius into its elements, as if they had constituted the exclusive study of his life. His proudest epitaph may be written in a single line—Here lies the Expounder of the Constitution of the United States.

I am aware of the force of this language; and have no desire to qualify it. The task, which he had to perform, was far different from that, which belongs to the debates in other places, where topics may be chosen, and pressed, or avoided, as the occasion may require. In the forum there is no choice of topics to be urged; there are no passions to be addressed; there are no interests to be courted. Critical inquiries, nice discriminations, severe inductions, and progressive demonstrations are demanded upon the very points, on which the controversy hinges. Every objection must be met, and sifted, and answered, not by single flashes of thought, but by the closest logic, reasoning out every successive position with a copious and convincing accuracy.

Let it be remembered, that, when Chief Justice Marshall first took his seat on the Bench, scarcely more than two or three questions of constitutional law had ever engaged the attention of the Supreme Court. As a science, constitutional law was then confessedly new; and that portion of it, in an especial manner, which may be subjected to judicial scrutiny, had been explored by few minds, even in the most general forms of inquiry. Let it be remembered, that in the course of his judicial life, numerous questions of a practical nature, and involving interests of vast magnitude, have been constantly before the Court, where there was neither guide, nor authority; but all was to be wrought out by general principles. Let it be remembered, that texts, which scarcely cover the breadth of a finger, have been since interpreted, explained, limited, and adjusted by judicial commentaries, which are now expanded into volumes. Let it be remembered, that the highest learning, genius, and eloquence of the bar, have been employed to raise doubts, and fortify objections; that State sovereignties have stood impeached in their legislation; and rights of the most momentous nature have been suspended upon the issue; that, under such circumstances, the infirmities of false reasoning, the glosses of popular appeal, the scattered fire of irregular and inconclusiue assertion, and the want of comprehensive powers of analysis, had no chance to escape the instant detection of the profession;—Let these things (I say) be remembered; and who does not at once perceive, that the task of expounding the Constitution, under such circumstances, required almost superhuman abilities? It demanded a mind, in which vast reaches of thought should be combined with patience of investigation, sobriety of judgment, fearlessness of consequences, and mastery of the principles of interpretation, to an extent rarely belonging to the most gifted of our race.

How this gigantic task of expounding the Constitution was met and executed by Chief Justice Marshall, let the Profession, let the Public, decide. Situated as I am, I may not speak for others upon such an occasion. But having sat by his side during twenty-four years; having witnessed his various constitutional labors; having heard many of those exquisite judgments, the fruits of his own unassisted meditations, from which the Court has derived so much honor;—et nos aliquod nomenque decusque gessimus;—I confess myself unable to find language sufficiently expressive of my admiration and reverence of his transcendent genius. While I have followed his footsteps, not as I could have wished, but as I have been able, at humble distances, in his splendid judicial career, I have constantly felt the liveliest gratitude to that beneficent Providence, which created him for the age, that his talents might illustrate the law, his virtues adorn the bench, and his judgments establish the perpetuity of the Constitution of the country. Such is my humble tribute to his memory. His saltem accumulem donis, et fungar inani munere. The praise is sincere, though it may be perishable. Not so his fame. It will flow on to the most distant ages. Even if the Constitution of his country should perish, his glorious judgments will still remain to instruct mankind, until liberty shall cease to be a blessing, and the science of jurisprudence shall vanish from the catalogue of human pursuits.

* Mr Justice Buller, speaking of Lord Mansfield, in Lickbarrow v. Mason, 2 Term Rep. 73.

MISCELLANEOUS.

[From Brooks' Letters.]

MELBOURNE, WELLINGTON AND BROUGHAM.

Lord Melbourne then arose. I felt much curiosity to hear the Prime Minister. He speaks rapidly,—is often involved in his sentences,—mouths some, thrashes the bench a little with regular thumps,—and is a passable speaker, but nothing remarkable. There is a vein of manly sense though, in what he utters, that commands attention. His air and tone are quite decisive. He commanded great attention; and one phrase, that "no body of men could now trifle with the people," brought forth the "hear"—"hear," very boisterously. One man in the gallery near me, was so very frantic with approbation, that the doorkeeper was obliged to take him out. The Duke of Wellington got up after this. I should have known him by his nose, as well as Brougham, for both have very remarkable noses. Say what they please about the old Duke's want of brains as a Senator, he is no fool. Speaking is not his trade, I see. He drags his ideas out by main force;—and as he has lost his teeth, and therefore speaks indistinctly, appearances are against his eloquence;—but, nevertheless, I can see that he is the soul of the opposition. They rally around him. They rely upon him. They "hear," "hear" him, even when he does not say much to be heard. Such a leadership is not surrendered to a man of no senatorial talent. The Duke talks too, very much in the style in which he would rally a Brigade. He does not argue, so much as he commands. He jerks out his words when they come hard. He is energetic in his manner, but there is no mouthing about him, no regular blows upon the benches. He talks as if he had a job to do, and the quicker it was done, the better. When the words stick in his throat, he sputters them out. When he does not pronounce them plainly, he sounds them again. The English language and he are no friends. Verbs with him often have no nominative cases, and the cases sometimes stroll through whole paragraphs, after the verbs. Such is a little touch of the oratory of the man who made Bonaparte miss one figure.

Next we had the odd genius, Lord Brougham. The more I see of him the more I am puzzled to classify him. I met him the other day in some strange antics. This might be made a figure again and again. He rambles about in the House of Lords like a wild colt. As an Austrian General once said of Bonaparte, he despises all rule, all system, you cannot calculate upon what he is at. Now he would flatter the Duke of Wellington, and anon he would cuff him without much ceremony. He goes off like a rocket, at times, never so brilliant. Then he will flounder and flounder. If a man cries "hear" at him, just as likely as not, he'll stop and thank him. If one says "no," he'll debate the question by the way, and jump right out of the middle of a sentence. I found him once all wound up in one of his gnarled sentences, and he himself was hunting for a corner to get out, but all the time was plunging deeper in,—and deeper and deeper did he get in, working up language in all manner of parentheses, when despairing at last of ever getting out of this maze, he burst out by cutting the gordian knot. Nobody can report him, or follow him at such times, but on the jump. Association leads him off on every side,—and then at last he will come back again. But he is always interesting, always instructive too, because he seems to know every thing. He mingles in every body's talk 'hearing' this one and 'noeing' that one, now crying "oh," and anon crying "yes." If this Lord says a good thing, he tells him of it. If that a bad one he lets him know it. He will say a bitter thing with a most good-natured voice,—and as for "order," or for doing as other people do, that is the last thing he thinks of. No man commands more attention,—but few have more influence,—and yet no man trifles more with his own power, or hazards it more. He is a *lusus naturae*. I can't classify him—but if I were the House of Lords I would give him any thing to get out of it, for he is spoiling their trade, first making them seem mean by way of contrast with him, and next, upsetting all their dignity. Lord Brougham belongs to the House of Commons. It is a pity he ever left there.

GILBERT STUART.

Extract of a letter from Washington Allston, Esq. to Wm. Dunlap, Author of the 'History of American Art.'

"On taking up the first volume of your work, I was led to turn first to the life of Stuart. I had been previously told by a friend that some exaggerated praise had there been ascribed to me—though what it was he could not recollect: but I was hardly prepared for what I found in the last paragraph of page two hundred and fourteen, and in the first of the next page, volume one, where I am represented as having spoken of a portrait by Stuart, as superior to the combined efforts of Titian, Rubens, Vandyke, Rembrandt, and Reynolds. Surely such extravagant praise as this, must make me appear, if not a flatterer of the living at the expense of the dead, as one at least who talks at random. But neither the opinion nor the words here reported, were mine. I could not in conscience have so expressed myself of any work of art of the two last centuries—if, indeed, of any picture whatever. I hardly need add that I read such a report, of my conversation with surprise. I must here say, however that I read it also without any unpleasant feeling towards the reporter, for whom I have a sincere regard. Nor do I notice it now in an unfriendly spirit, being quite satisfied that it could have originated only in an inaccurate memory. I consider it merely as a *misrecollection*, to which I could not attach any ill motive; and as such I would now rectify it. I have often had occasion to remark that nothing is rarer than correct reports of conversation—especially after any lapse of time. Not one man in a thousand, with the best intentions, ever reports a conversation, even a single sentence, as he heard it.

"I have a distinct recollection of what I said of the picture in question—a portrait of Mr Gibbs. It was this: 'that I thought it *equal* to any head of Vandyke I had seen, and *superior* to any *portrait* by Rubens.' This is all that I could have said, for it is all that I think of it: and surely this is high praise. Of the other picture alluded to, but not named—I suppose the portrait of Mr Phillips—I could not have said more; for, though an admirable portrait, it is by no means equal to that of Mr Gibbs, which, so far as I have seen, is the best that Stuart ever painted.

"It may not be amiss here to state the grounds of the above opinion; it will show, at least, that I had, as I supposed, some reasons for what I said, and for the particular mention of Rubens and Vandyke, I compared Stuart in this instance with Vandyke, because they seemed to me to have looked at Nature with the same eyes; and though he had less in common with Rubens, I compared him also with the latter because of their resemblance in this instance in color. I am reminded of both these great painters when I see Mr Gibbs's head; to my eye, it has all Vandyke's taste, purity, and truth; and with equal brilliancy, more of the last quality than any portrait I ever saw by Rubens. Lest I still be misunderstood, I would here observe, that I speak of Rubens's portraits—whose want of truth, in spite of their splendor, I have more than once had occasion to notice when I had seen them in the neighborhood of Titian. But with Rubens altogether as an artist, I have never compared Stuart, high as I rate him.

"I am not disposed to abate a tittle of what I said of Stuart, while living, now that he is gone. I still speak of him as I did then—as an artist of great genius—and I shall ever respect his memory, as of one who has left in his fame an inheritance of honor to his country. But I should not be ministering to his true fame, were I to give currency to any exaggerated estimate of his powers; there are hundreds of quite as good judges on matters of art as myself, who must, and would detect it; and every one knows what the *ebb* is to a *forced flow of praise*.

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

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B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

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may 9

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sept 26

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